

troversy and twisted its prominent phrases into t catch-words of the day. There is a passage Gregory of Nyssa bearing on this subject which h frequently been quoted.

"Every corner of Constantinople/" he says, " was f of their discussions, the streets, the market-place, t shops of the money-changers and the victuallers. Asl tradesman how many obols he wants for some article his shop, and he replies with a disquisition on generat and ungenerated being. Ask the price of bread to-ds and the baker tells you, ° The Son is subordinate to t Father/ Ask your servant if the bath is ready and makes answer, ' The Son arose out of nothing/ ' Gn is the only Begotten/ declared the Catholics, and t Arians rejoined, \* But greater is He that begot/ "

It was a subject that lent itself to irrevere jesting and cheap profanity. The baser sort Arians appealed to boys to tell them whether the were one or two Ingenerates, and to women to s; whether a son could exist before he was born. Ev in the present day, any theological doctrine whi has the misfortune to become the subject of excit popular debate is inevitably dragged through t. mire by the ignorant partisanship and gross sci rilities of the contending factions. We may be su that the "Ariomaniacs"—as they are called—we neither worse nor better than the champions of t] Catholic side, and the result was tumult and d order. In fact, says Eusebius of Caesarea,

" in every city bishops were engaged in obstinate confli with bishops, people rose against people, and almost, li